

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II.

MONDAY MORNING, FEBRUARY 14, 1825.

No. 3.

## CONDITIONS.

No paper will be stopped except at the option of the publisher, until notice is given, and arrearages paid.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

Twenty-five cents will be allowed to Agents for every good subscriber which they shall obtain for the Secretary, and return the names to this office.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—post paid.

Advertisements inserted at the usual prices.

(Concluded from page 5.)

## THE CHEROKEES ON THE ARKANSAS.

Cherokees who from the year 1804 to the present time have removed from their residence E. of the Mississippi to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95° W. Population about 5,900. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

Rev. Alfred Finney, Missionary.  
Mrs. Finney.  
Rev. Cephas Washburn, Missionary.  
Mrs. Washburn.  
Mr. Jacob Hitchcock, Steward.  
Mrs. Hitchcock.  
Mr. James Orr, Farmer.  
Mrs. Orr.  
Mr. Asa Hitchcock, Mechanic.  
Mrs. Hitchcock.  
Miss Ellen Stetson, Teacher.

About 60 Indian youth of both sexes are instructed here, of whom a very interesting account was given in the Herald, at page 345 of our last volume.

## SANDWICH ISLANDS.

A group of islands in the North Pacific Ocean, between 18° 50 and 22° 20 north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south-eastern island, and Onehow the north-western. The distance, from the eastern point of Owhyhee to the north-western side of Onehow, is about 390 miles.

Established in 1820. Stations on Owhyhee, Woahoo, Atooti and Mowee.

## OWHYHEE.

KIRIAR.—This place is on the western shore, nearly equi-distant from the northern and southern points of the island.

Rev. Asa Thurston, Missionary.  
Mrs. Thurston.  
Mr. Joseph Goodrich, Licensed Preacher and Missionary.  
Mrs. Goodrich.  
Dr. Abraham Blatchely, Physician.  
Mrs. Blatchely.

WAKAHI.—On the north-eastern side of the island.

Rev. Artemas Bishop, Missionary.  
Mrs. Bishop.  
Mr. Samuel Ruggles, Teacher.  
Mrs. Ruggles.

## WOAHO.

HONORURU.—On the southern side of the island.

Rev. Hiram Bingham, Missionary.  
Mrs. Bingham.  
Mr. Elisha Loomis, Printer.  
Mrs. Loomis.

Mr. Levi Chamberlain, Superintendent of Secular Concerns.

## ATOOTI.

WIMAAH.—On the southern side of the island.

Mr. Samuel Whitney,  
Mr. James Ely, Licensed Preachers and Missionaries.  
Mrs. Whitney.  
Mrs. Ely.

## MOWEE.

LAHINAH.—On the southern side of the island.

Rev. William Richards, } Missionaries.  
Rev. Charles S. Stewart, }  
Mrs. Richards.  
Mrs. Stewart.

Betsy Stockton, Coloured Woman, Domestic Assistant.

## MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 90 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, Missionary.  
Mrs. Temple.

On this island is a Printing Establishment, for the support of which certain persons in Boston and elsewhere, engaged to pay \$3,000 annually for five years,—in all \$15,000, the greater part of which has been already received. Many Tracts have been published, total, 23,650.

## PALESTINE.

JERUSALEM.—The capital of the ancient Judea, and of the modern Palestine. Population estimated by Messrs. Fisk and King, as follows:

Muslimans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500

Total, 20,000

The Rev. Levi Parsons—now we trust an inhabitant of the heavenly Jerusalem, visited this city in 1821; but it was not entered by any missionary, with a view to a permanent residence, till 1823.

Rev. Pliny Fisk, } Missionaries.  
Rev. Jonas King, }

BEYROUT.—At the foot of Mount Lebanon. Population about 5,000.

Rev. Isaac Bird, Missionary.  
Mrs. Bird.  
Rev. William Goodell, Missionary.  
Mrs. Goodell.

A press is on the way to Palestine, and the missionaries hope to commence operations with it as soon as it arrives. They have already distributed many Bibles and tracts, in different languages, and to people belonging to various nations, and residing in widely distinct parts of the East.

## SOUTH AMERICA.

On the 25th of July 1823, Mr. John C. Brigham, and Mr. Theophilus Parvin, the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton, sailed from Boston for Buenos Ayres. They arrived Oct. 24th. Mr. Parvin remains at Buenos Ayres, where he has a flourishing school. Mr. Brigham is probably by this time in Chili, from whence he will proceed to Peru and Columbia, distributing the Scriptures, and observing the religious and moral state and prospects of the countries through which he passes.

## FOREIGN MISSION SCHOOL.

Situated in Cornwall, Conn. Established in 1816.

Rev. Amos Bassett, D. D. Principal.  
Mr. Herman L. Vaill, Assistant.

About 60 heathen youths, from various nations, have, at different times, enjoyed the privileges of this school. Of these youths, nearly half became hopefully pious at Cornwall. At present, the school contains over 30 members.

## SUMMARY.

Whole number of the Preachers of the Gospel from this country.	35
Native preachers & interpreters.	5
Labourers from this country, including missionaries, and assistant missionaries.	73
Female assistants, including the wives of missionaries.	64-142
Stations.	34
Churches Organized.	13
Schools.	95
Pupils.	about 4,000

## II UNITED FOREIGN MISSIONARY SOCIETY.

This Society has missions among the Osage Indians and among Indians in the State of New-York, and in the Michigan Territory.

## THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. The Osages of the Missouri live in two separate villages, six miles apart, on the Osage river, about 360 miles above its junction with the Missouri. These villages are distinguished by the names of Great and Little Osages. The Osages of the Arkansas inhabit several villages on the branches of the Arkansas river, about 150 miles S. W. of the villages of the Great and Little Osages.

Population of the Great Osages	4,000
Of the Little Osages,	2,000
Osages of the Arkansas	2,000

Total, 8,000

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into

the Arkansas, and about 700 miles above the junction of the Arkansas and Mississippi, in lat. 35° 30' N. and long. 97° 20' W. Commenced in 1820.

Rev. William F. Vaill, } Missionaries.  
Rev. Epaphras Chapman, }  
Marcus Palmer, Physician and Surgeon.  
Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodroff, and George Requa, Assistant Missionaries.

HARMONY.—Among the Great Osages, on the north bank of the Marias de Cein, about 6 miles above its entrance into the Osage river, and about 80 miles S. W. of Fort Osage. Commenced in 1821.

Rev. Nathaniel B. Dodge, } Missionaries.  
Rev. Benton Pixley, }  
Rev. Wm. B. Montgomery, }  
Wm. N. Belcher, Physician and Surgeon.

Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, Assistant Missionaries.

The school at Union contains 22 scholars, and that at Harmony, 18, according to the latest accounts.

Four of the missionaries have paid considerable attention to the Osage language, and are able to communicate religious instruction in that tongue, with some degree of fluency.

A new station called Hopefields, has been commenced not far from Union, but we have no precise information respecting it.

## INDIANS IN NEW YORK.

These Indians are the remnants of the Six Nations.—Stations at Tuscarora, Seneca, and Cataraugus.

TUSCARORA.—About four miles east of Lewiston, Niagara county. A mission in this place had been under the care of the New-York Missionary Society about 20 years. It was transferred to the U. F. M. Society in 1821.

Rev. David M. Smith, Missionary.  
Rev. Mr. Crane's retirement from this station, and his appointment as a general Agent of the Society, has been noticed.

SENECA.—Four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New York Missionary Society in 1811, and transferred to the U. F. M. S. in 1821.

An account of the breaking up of this mission, by the civil authorities of New York, has been given. Previous to that event, the laborers employed were,

Rev. Thomas S. Harris, Missionary.  
Mr. H. Bradley, Assistant Missionary.

CATARAUGUS.—Near the shores of Lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

Mr. William A. Thayer, } Assist. Miss.  
Mr. Hanover Bradley, }  
Miss Lucy Beardsley, Teacher.

The children belonging to the school amounted, July 21st, to 48.

## INDIANS IN MICHIGAN.

Stations at Fort Gratiot and Mackinaw.

FORT GRATIOT.—On the W. side of the river St. Clair, about one mile below the outlet of Lake Huron. Commenced by the Northern Missionary Society in 1822, and transferred to the U. F. M. S. in 1823.

Mr. John S. Hudson, Teacher.  
Twelve or fifteen children were in the school, at the commencement of the last year.

MACKINAW.—On the island of Michilimackinac. Commenced in 1823.

Rev. Wm. M. Ferry, Missionary.  
Miss Eunice Osmar, Teacher.  
A school has been established at this station.

## HAYTI.

One of the largest and most fertile of the West India Islands, 300 miles long from E. to W. and from 60 to 150 broad. Lat. 17° 37' to 90° N.

Rev. Wm. G. Pennington, a coloured man. Missionary to the American Emigrants.

## GENERAL REMARK.

The wives of the missionaries are not designated in the preceding Survey of the missions of the United Foreign Missionary Society, nor that which follows, because, with respect to them, we are not able to speak with certainty.

## III AMERICAN BAPTIST BOARD OF MISSIONS.

This board has established missions in Burmah—among the Miamies and Shawnees, the Putawatomes and Ottawas, the Cherokees, the Creeks, and in Africa.

## BURMAH.

A powerful empire of southern Asia, supposed to extend from long. 92° to 102° E. and from lat. 9° to 20° N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are

the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon, Ava, and Chittagong.

RANGOON.—A city and principal seaport of the Burman empire, on the N. bank of the eastern branch of the Abrahah tee river, 30 miles from its mouth. Population 30,000.

Rev. George H. Hough, Missionary and Printer.  
Rev. Jonathan Wade, Missionary.

A church of 18 converts has been gathered here. The war between the English nation and the Burmese seems, for the present, to have interrupted the labors of the missionaries. At the taking of Rangoon, about the first of May last, the missionaries narrowly escaped with their lives.

AVA.—The seat of government, and residence of the Emperor. It is on the Abrahah-tee, 354 miles above Rangoon.

Rev. Adoniram Judson, D. D. Missionary.  
Rev. Jonathan D. Price, M. D. Missionary and Physician.

Dr. Judson has finished the translation of the New Testament into the Burmah language.

CHITTAGONG.—Capital of an extensive district S. E. of Bengal, about 230 miles east of Calcutta. It is under English government. The English Baptists have here collected a church of more than 70 members. No missionary has yet been appointed by the American society to succeed Mr. Colman, who died not long since.

## THE MIAMIES AND SHAWNEES.

FORT WAYNE.—In Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac M'Coy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

## THE PUTAWATOMIES AND OTTAWAS.

CAREY.—On the river St. Joseph, 25 miles from Lake Michigan, 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac M'Coy, Missionary.  
Mr. Johnston Lykins, } Teachers.  
Mr. William Polke, }  
Miss Fanny Goodridge, Teacher.  
A school of 60 native scholars has been collected.

## THE CHEROKEES.

VALLEY TOWNS.—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, Missionary.  
Mr. Thomas Dawson, Steward and Superintendent of Schools.  
Mr. Isaac Cleaver, Farmer and Mechanic.

Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, Teachers.

Mr. James Wafford, Interpreter.

A school of 50 scholars is taught at this station, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

## THE CREEKS.

A tribe of Indians inhabiting the Western parts of Georgia, and the eastern parts of Alabama. Population 16,000.

WITHINGTON.—On the Chatahoocnee river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Comper, Missionary.  
Mr. — Simons, Teacher.  
Miss — Comper, Teacher.

## WESTERN AFRICA.

MONROVIA.—In Liberia, the residence of a colony of free colored people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, colored man, Missionary.

## SUMMARY.

In a late address of the Board, the following summary view is given of their missions among the heathen.

"We have already, in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the Heathen."

## IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missions among the Creeks, Cherokees, and Wyandots.

## CREEKS.

COWETA.—In Georgia. Commenced under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, } Missionaries.  
Rev. Wm. Capers, }

Mr. Andrew Hammil, Teacher.  
A school of about 40 scholars is here taught.

## CHEROKEES.

Rev. Andrew J. Crawford was appointed by the Tennessee Conference to labor, for a season, among the Cherokees who understand English. Several of the Cherokees have joined the Methodist Communion.

## WYANDOTS.

UPPER SANDUSKY.—In the lands of the Wyandots, in the north parts of Ohio. Commenced in 1821.

Rev. James B. Finley, Missionary.

"The Society of Friends prepared this tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a missionary and a farming establishment among them. A few converts, the fruits of this mission, were put to death by the Roman Catholic Indians, on account of their religion. A few years since, a man of color named Stewart, of the Methodist Church, labored successfully with this tribe; 50 of them embraced the Gospel.

"Mr. Finley entered on the mission in October 1821; more than 200 persons have now embraced Christianity; he receives much assistance, in giving religious instruction, from several of the chiefs, who are truly pious. A school was opened with 14 scholars; it has greatly increased. The children, both boys and girls, are very promising."

## V. AMERICAN EPISCOPAL CHURCH.

### ONEIDAS.

ONEIDA CASTLE.—Near Oneida Lake. Commenced in 1815. Population 1,000.

Rev. Eleazer Williams, Missionary.  
Mr. Williams is the son of an Indian chief. Soon after he commenced his labors, the pagan party solemnly professed the Christian faith. A place of worship was erected in 1819. In 1821, the communicants were between 40 and 50.

## V. UNITED BRETHREN.

### CHEROKEES.

SPRING-PLACE.—Within the chartered limits of Georgia, about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, Missionary.  
OCHOLOGY.—About 30 miles from Spring-place, in a Southerly direction. Commenced in 1821.

Rev. John Gamble, Missionary.  
Mr. John C. Proske, Teacher.

There are between 20 and 30 hopeful converts from heathenism joined to the church. The school at Spring-place has contained from 15 to 20 pupils. That at Ochoology is not yet begun.

## VII. WESTERN MISSIONARY SOCIETY.

This Society has established a mission at Maumee, at the western end of Lake Erie. We have not the means of ascertaining the names of the missionaries. A school is taught here consisting of about 25 scholars.

## VIII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

The Rev. T. C. Stewart, missionary, has been settled, for some time, among the Chickasaws, a tribe of Indians, whose country is included within the chartered limits of the states of Mississippi and Alabama. Population about 6,500. There is a promising school, and considerable anxiety among the natives to be instructed.

## GENERAL REMARKS.

This survey shews, that the spirit of missions is not confined to any one section of our country, nor any one denomination of Christians. The North and the South, the East and the West, Congregationalists, Presbyterians, Baptists, Methodists, Episcopalians and Moravians, emulate each other in the work of sending the Gospel of Jesus Christ to the heathen. It is a noble emulation, imparting strength to the bonds of mutual good-will. May it increase, till harmonious effort, in the promotion of the highest interests of man, shall be universal.

The divine agency should be gratefully acknowledged in the production of these interesting events. The Most High breathes a spirit of love into the churches, and they are united. He infuses a spirit of enterprise, and they act. From Him cometh down "every good and perfect gift."

Gratitude for past favors is the most likely way,—it is perhaps the only way, to secure favors in future. Let the churches, then, thank God, and take courage. But though much is doing, it is but little in proportion to our means; and though many Christians are at work, they are few in comparison with the whole number. How small a proportion of the whole effective force of each denomination, is yet brought into the field. In some denomina-



ations, probably not one in a hundred does any thing for the millions in heathenism. And in all denominations, how small, comparatively, is the number of those, who can be said to use their property and influence as faithful stewards of God!

Yet there are faithful stewards; and a merciful providence hath scattered them over the country, as lights and examples. Their influence is felt. It elevates the tone of moral life in the community. These are the men, who find out new objects of charity, devise new modes of benevolent operation, and, going before the spirit of the age, raise the standard of Christian liberty. Let them be cherished. They are more precious than gold, and their influence than fine gold. They are the light of the church; and by the grace of God, they, and such as they, will make the church the light of the world.

#### ADVICE OF DR. SCOTT.

The following is a reply of Dr. Scott to a letter written him, in which advice is asked by a brother in the gospel ministry, whose preaching was more close and practical than accorded with the taste of his hearers, in consequence of which they give him to know, that if he did not change his manner of addressing them, he might expect to be shortly dismissed:

"I have seen and heard of so many such things, that I am really grieved and discouraged respecting the success of the gospel. No sooner does a minister begin in good earnest to address the consciences of his hearers, in an awakening, searching, and practical manner, and there is hope that religion will revive, converts be made, and Christians quickened to adorn their profession; than some antinomian hypocrite, or some injudicious professor, whose tongue or purse has given him considerable influence, begins to form a party against the minister; to censure, brow-beat, discourage, oppose or expel him. Hence some are restrained, and by the fear of man, 'which bringeth a snare,' their ardour is damped; they feel themselves in thralldom; and if they are not consciously, unfaithful, they are forced to use such caution as cramps them in their ministrations, and takes off much of their pendency. Others are turned out and reduced to great difficulty; but this is by far the best, as it throws them immediately into the care of the Lord, for whose sake they suffer, and who will certainly, in due time, provide for all who suffer for him. Thus a stupid congregation choose a pastor of their own cast, when a peculiarly alarming, heart-searching one is requisite; and so matters grow worse and worse.—Or, if the pastor they choose turns out different, than they expected, they either spoil or expel him, and thus in many places, the form and notion are all that is retained of true religion. But the work is the Lord's, and from time to time he interposes, in some unexpected manner, and beyond hope brings about a revival. However in this respect, we (of the Episcopal Church) have the best of it. My discontented ones, who have been numerous, have now left me in peaceable possession. Many more hearers fill up, and much more than fill up their places; and still the work of the Lord goes forward: nor hath their opposition done me any real harm, but I hope much good. I shall tell you a short story, by way of improving this part of my letter. A dissenting minister (at Cambridge I think) preached very practically, was found fault with by his people, who gave him to understand, that they must part with him, if he did not alter the strain of his preaching. The poor man having a family, shrunk for a time; but it preyed upon his health and spirits; which his wife observing, plainly told him that he distrusted God out of the fear of man, and was unfaithful; and begged him to preach according to his conscience, and leave the event to God. Accordingly he did so, and was expelled. But just at this time, a larger meeting, with a better salary, and a more lively people, being vacant, he was invited thither, and settled among them; lived in plenty; and preached with acceptance and usefulness, till removed by death. This is a matter of fact. Be but faithful then my brother; never mince the matter; never fear man; plead God's cause with the people, and the people's cause with God; and make it your great business to live what you preach; and he will surely extricate you out of all difficulties." "When a man's ways please the Lord, he maketh his enemies to be at peace with him."

#### VALUABLE OPINION.

The Gospel of Christ is like a seal or signet, of such divine graving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby, so many sacred signatures and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly Operator. Some may think it the duty and business of the day to temporize, and by preaching the gospel a little more conformable to natural religion, in a more rational or legal form, to bring it down as near as may be to their scheme, that we may gain them

to bear and approve it; or at least that we may not offend them. But I am rather of opinion, that we should, in such a day, stand up for the defence of the gospel in the full glory of its most important doctrines, and in the full freedom of its grace; that we should preach it in its divinest and most evangelical form that the cross of Christ, by the promised power of the Spirit, may vanquish the vain reasonings of men; and that this despised doctrine, triumphing in the conversion of souls, may confound the wise and the mighty, and silence the disputers of this world.—Watts.

Floyd, N. Y. Jan. 10th, 1825.

To the editors of the Baptist Register.

Dear Brethren,

Sensible of the pleasure which it affords the friends of Zion to be informed of the triumphs of her King who is riding forth with his bow and crown conquering and to conquer, I communicate to you a brief account of the recent revival of religion in this place, which commenced the latter part of Nov. last. Then old professors began to awake from their long slumbers, sinners were brought to bow to the sceptre of all-conquering grace, backsliders were made to return and come to Zion with songs and joy upon their heads.

Since the first Lord's day in Dec. forty six persons, having gladly received the word, have been baptized and added to the church, the greater part of whom are in the bloom of life between 13 and 25 years of age. A number have united with the Methodists. I have witnessed nothing like enthusiasm or frenzy. God in a still small voice has seemed to speak conviction to the careless and consolation to the wounded. The work still continues. In haste yours in the bonds of the gospel.

ORIN BECKWITH.

From the Columbian Star.

#### COLUMBIAN COLLEGE.

The first term of this institution, for the present year, commenced on the 12th instant. The College edifice is now full; and the Trustees have adopted the following resolutions, which we copy from the Luminary, for January:

*Resolved*, That another College edifice be erected, as speedily as practicable, on a line with, and due west of, the present College building, not less than 117 feet in length, and 47 feet in depth, three stories high, besides a basement and an attic story, and that it be built of the same materials, and uniform in its exterior construction and appearance with the present edifice.

*Resolved*, That all moneys subscribed for the aforesaid new College edifice shall be sacredly appropriated to that object, and no part of them shall be applied to any other purpose whatever.

*Resolved*, That the Superintending Committee be authorized and directed to carry the foregoing resolutions into effect, by opening subscriptions for the purpose—by contracting with persons for workmanship and materials—and by doing all things necessary for its completion. Provided, that they shall not be authorized to increase the debts of the College by any contract or expenditure, beyond what the amount of subscriptions for that particular object will justify; and that it shall be their duty to report regularly to the Board their proceedings and progress in the business.

James D. Knowles, A. B. and Thomas J. Couant, A. B. have been elected Tutors in the College.

#### NEW ASSOCIATION.

The following account of the formation of a new Association, we copy from the Arkansas Gazette.—Columbian Star.

On the fourth Friday in November, 1824, three Churches, belonging to the Regular Baptist Church, assembled, by their Messengers, at the State House, in the town of Little Rock, Arkansas Territory, for the purpose of taking into consideration the expediency of forming themselves into an Association.

The three Churches which were represented by Messengers, were the following: Little Rock Church; Salem Church, Clark County; and Arkansas Church, Pecony Settlement.

The Rev. Silas T. Toncray was chosen Moderator, and Isaac Watkins, Clerk. On motion, it was agreed, that the three Churches shall form an Association, which shall be known by the name of the "Little Rock Association of Regular Baptists."

A circular letter was then drawn up, and articles of faith adopted.

The Association then adjourned, after appointing their next meeting to take place at Salem meeting-house, Clark County, on the first Saturday in November, 1825.

#### REVIVALS.

By a communication from an Elder, who has returned from a visit in the Province of New Brunswick, we are happy to learn, says the Maine Baptist Herald, that two or three of the Baptist Churches in that region have lately been favoured with a gracious out-pouring of God's Holy Spirit—and that the present appearances indicate a very powerful and extensive revival.—Col. Star.

SANSOM-STREET CHURCH, PHILADELPHIA.

The Rev. John L. Dagg, of Upperville, Loudoun County, Virginia, has been chosen Pastor of the Baptist Church, in Sansom-street, Philadelphia, formerly under the charge of the Rev. Dr. Staughton.—Columbian Star.

THE BIBLE PROSCRIBED.

ALEPPO, Aug. 12.

The Sultan has issued the following Firman:—

Know I have learnt that books, such as the Bible, Psalter, the Gospel, and the Epistles of the Apostles, have been printed in Europe to the number of two or three thousand copies of each, together with a treatise in the Persian language, and that two or three hundred copies of each kind, with four or five of the Persian treatises, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire under my government, you have to order these books back to Europe, and if such should in future arrive at the Custom-house, to make a strict examination, and to take care that none of these books be sold in my capital. You will also see, that no Mussulman obtains such books; and if there should be any copies of them, that they be taken away and thrown into the fire to be consumed by it; and above all things let none of them be sold or bought in any country belonging to my empire.

This Firman was sent also to the Cadi of this city, who, thereupon, called together the chiefs of the several Christian communities, and commanded them to enjoin such of their brethren as had any of these prohibited books in their possession, to deliver them up, threatening to hang all those who should be found to have retained the books. It is affirmed, however, that yesterday evening not a single copy had been delivered up. All those persons who speak on the subject, the Roman Catholics as well as the other Christians, believe that this Firman has been issued at the instance of the Roman Catholic Clergy.

*Inquisition to be re-established in Spain.*—Letters from Madrid state that the efforts of the apostolic Junta, which are constantly directed towards the re-establishment of the Inquisition, but have hitherto been opposed by certain political considerations, will yet meet with full success, and that this tribunal of blood will soon be restored in Spain, perhaps in greater force than before.

"The Bishops," says one of these letters, "will have, each in his own diocese, a junta composed of ecclesiastics known for their devotion to the cause of the throne. This Junta is to pronounce on offences against religion, adopting forms different from the ancient, but not yet described. In the capital will be instituted a central Junta of Inquisition, with the Archbishops of Toledo and St. James for chiefs. To this tribunal the former will send reports of the cases they try, and the judgments in each, which are not to be executed until notice is given of their approval."

#### CHRISTIAN SECRETARY.

HARTFORD, MONDAY, FEBRUARY 14, 1825.

We have observed in the Baptist Register of the 4th instant, a notice that the New York Baptist Convention have resolved to take upon them the concerns, and assume the publication of that paper, on the 25th instant.

It is then to be issued on a full sheet, in the newspaper form, and will be published on Fridays, as heretofore, at \$2 50, payable at the end of the year, the profits to be sacredly devoted to the cause of missions under the direction of the Convention.

A. M. Beebe, Esq. is appointed Editor, whose labours are to be devoted exclusively to the paper.

We have read the Prospectus for the new series of the Register with pleasure. The Editor presents the proposed character of the paper in the following extract:

"The name of the paper presents a summary of its character, as regards the interest it espouses. It will be decidedly Baptist in its principles, and will contain a faithful register of those prominent events, which may transpire in this era of light, connected with the progress of truth, and calculated to promote the interest of the Baptist denomination.

"By this distinct announcement of our sentiments we trust to lose nothing of the respect of those whose approbation is desirable. Openness of character and ingenuousness of conduct we admire in others, though they may differ with us in their religious views. Those who come out before the public, and the religious public more especially, so exceedingly wary in their debut, may accomplish their object for a while; but community will get cloyed with increasing softness and effeminacy; and will discover the writers, with all their suavity, to be bitter partisans at heart, seeking concealment under the garb of Catholicism, more effectually to gain proselytes; or, on the other hand, of such obsequious spirits, that their principles are merged in accommodation, and in their great exertions to please all, their univer-

sal charity will be found concentrated in self, and disgrace and abandonment ensue.

"By this avowal of our sentiments, we court no attack from opponents; but being persuaded that they are founded in truth, we shall never shrink from the defence of them. But the narrow limits of sectarian prejudices we abjure. All who love the Lord Jesus Christ in sincerity, share in the liberality of our christian affection.

We trust the Register will have an extensive circulation, and be a useful auxiliary in the cause of truth.

We learn that the New Hampshire Baptist convention propose the establishment of a paper.

Query, when a Church member has committed a crime publicly, in presence of men of the world, ought the offence to be held to a public confession? or is it sufficient to confess to the Church only? E.

The following letter is not published at this time by us because we suppose it contains any new ideas in relation to the principles, views, or objects of the Episcopalians; we consider it a frank avowal of their principles and policy. Neither do we publish it because we exercise any hostility to Washington College, or its location in this city.

But our object is solely to do justice to our much respected friend, the Rev. Mr. Cushman, Pastor of the Baptist Church in this city, who at the time the letter was written, was a member of the Board of Trustees of the College; and also to do justice to ourselves as Baptists.

About a year ago Mr. Cushman prepared an article for this paper, stating that this letter of introduction for Mr. Wheaton, was never laid before the Trustees, or the Committee of the Washington College, and that he had no knowledge of its contents until after its publication in this country, which statement was not then published, for reasons which we deem not necessary here to state.

We are fully satisfied that Mr. Cushman is in sentiment and practice, as much opposed to the general principles and spirit of the letter, as any member of the denomination to which he belongs, notwithstanding, as the letter claims to be the production of a body of which he was then a member, it would appear to have his sanction. To prevent the danger of giving the letter any false colouring, we have availed ourselves of one of the copies which were printed for circulation, in England, and shall be careful to follow exactly the typography of this copy.

Our motto in relation to other denominations of Christians is, "Friendship with all, entangling alliances with none."

To the Bishops, Clergy, and Laity of the Church of England.

BRETHREN,

An occasion has arrived, when the Episcopal Church in the United States once more looks, with filial solicitude, to her parent Church in Great Britain.—Planted in the midst of Dissenters from her ministry and worship, and opposed by many prejudices, numerous difficulties have heretofore retarded her progress: yet, fostered originally by the venerable SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, and prospered by the Divine blessing, she has now attained a respectable rank among the other Reformed Churches in our country. Still, she experiences a formidable obstacle to her advancement, in the necessity of educating her youth in Seminaries under the influence and direction of other denominations of Christians.

Within the present year, however, an EPISCOPAL COLLEGE has received a charter from the Legislature of the State of Connecticut; to be called by the name of Washington College; and it is in behalf of this Institution, that its Trustees now beg leave to address you.

Active and successful exertions, in behalf of this Institution, are now in operation, among the friends of the Church in this country, for its respectable endowment; but after our best efforts, we shall still need the assistance of her friends in Great Britain; and it is to them especially that we must look, for the supply of Books to furnish a Library, and for the necessary Philosophical Apparatus.

We earnestly hope, that your aid will enable us to place this Episcopal College upon an equal footing with the other Literary Institutions amongst us. You will readily conceive, that no measures could be better calculated to promote the prosperity of the Church in this country, and to oppose an effectual barrier to those spreading errors, which are dividing and destroying the other religious communions.

Between nations, as among individuals, a common religion is a strong bond of union. We beg leave to add, that the best friends which Great Britain has in America, will be found among the members of the Episcopal Church; and to express our conviction, that every thing which condu-

\* It was necessary that some name should be given it in the charter. Should some munificent benefactor to the Institution be found, it is intended to honour it with his name.

ces to the extension of this Church, will be found to strengthen the bands of relationship and amity which connect the two countries.

Under the influence of these considerations, we have deputed the Rev. NATHANIEL S. WHEATON, A. M. Rector of Christ Church, Hartford, to proceed to England, to solicit your friendly assistance; and we beg leave to commend him to your hospitable reception, as a man of piety and worth, and every way worthy of confidence and esteem.

By the Trustees of Washington College, THOMAS C. BROWNELL, PRESIDENT, and Bishop of the Diocese of Connecticut, HARRY CROSWELL, SECRETARY. New Haven, Conn. Aug. 30, 1823.

#### General Intelligence.

##### EIGHTEENTH CONGRESS.

SECOND SESSION.

SENATE.

Monday, January 31.

The Senate proceeded to the consideration of the bill for the suppression of piracy in the West Indies; the motion to strike out the 3d section, which authorises the blockade of the ports of Cuba, under certain circumstances, being still pending—a debate ensued, which occupied the remainder of the day. Adjourned.

Tuesday, February 1.

The bill from the House, to regulate the post office department, was read the first time.

The Senate proceeded to the consideration of the bill for the suppression of piracy in the West Indies; the motion to strike out the 3d section, which authorises a blockade of the ports of Cuba, under certain circumstances, being still pending. After considerable debate, the question was decided in the affirmative; ayes 37, nays 10. Adjourned.

Wednesday, February 2.

Mr. Brown, from the committee on Roads and Canals, to whom was referred the bill from the other House, authorising a subscription of stock in the Delaware and Chesapeake Canal Company, reported the same with a verbal amendment.

Mr. Brown also reported, from the same committee, without amendment, the bill from the other House, for the extension of the Cumberland Road.

The Senate then again took up the bill "for the Suppression of Piracy." Mr. Smith, of Maryland, proposed an amendment, providing that the Collectors at the several ports, be authorized to pay to the owner or owners of any merchant vessel of the United States, which shall clear out for, and bona fide be bound to, any island in the West Indies, north and west of the island of St. Thomas, or any other port in the Gulf of Mexico, north of the State of Colombia, the sum of 200 dollars, for every gun of a calibre not less than four pounds, which may be mounted on board such vessel; certain restrictions being added, to prevent abuses. The bill provides, in addition, that the President be authorized to employ a steam-boat, and four armed barges. Adjourned.

Thursday, February 3.

The Senate was occupied to-day in discussing the bill, for the suppression of piracy. Mr. Smith's amendment being under consideration. Before the question was taken, the Senate Adjourned.

Friday, February 4.

The bill for the suppression of piracy was passed to a third reading by a small majority: (the third section in relation to blockade being stricken out, and the transportation of specie limited to the West Indies.) Adjourned to Monday.

#### HOUSE.

Monday, February 31.

Mr. McLane, from the Committee of Ways and Means, reported a bill from the Senate without amendment, entitled "An act to secure the accountability of public officers and others;" which was read, and laid on the table.

Mr. Forsyth, from the Committee on Foreign Relations, made a report on the subject of piracy and outrages on American commerce, by Spanish privateers; which was referred to a Committee of the whole House.

On motion of Mr. Mercer, it was *Resolved*, That the Committee on Military Affairs, be instructed to inquire into the expediency of amending the law of the United States authorizing the distribution, among the several States and Territories, of the arms purchased or manufactured for the use of the militia thereof, so as to cause a just proportion thereof to be allotted to the militia of the District of Columbia.

The engrossed bill to reduce into one the several acts regulating the Post Office Department, reported by the Committee of which Mr. J. T. Johnson is chairman, was read a third time, passed, and sent to the Senate.

Mr. McLane moved to postpone all the orders of the day previous to the bill making appropriation for the support of government for the year 1825, which was carried, and the House went into Committee of the Whole on that bill.

Several amendments were made in the bill, when the Committee rose, and had leave to sit again. Adjourned.

Tuesday, February 1.

Mr. Thompson, from the Committee on the District of Columbia, reported a bill to provide for the building of a new prison in the City of Washington, and for other purposes; which was twice read and committed.

A resolution yesterday offered by Mr. Forsyth, calling for the report of the Commissioners appointed to treat with the Creek Indians, for a cession of their lands, was then taken up, and agreed to.

The House then passed to the unfinished business of yesterday, which was the bill making appropriations for the support of government for the year 1825.

The following, among other items, were added, by way of amendment to this bill: For repairs to the General Post Office and yard, \$2,000.

For paving the footway in front of the public ground on the south side of the Pennsylvania Avenue, between the Capitol and the Navy Office, and for placing stone steps at the several entrances of the Navy Office, \$6,161 67.



The bill was finally ordered to a third reading.

The House then went into Committee of the Whole, Mr. Lathrop in the chair, on the bill "making appropriations for the Military service of the United States, for the year 1825," which was amended by the addition of a clause appropriating for the expense of surveys, &c. made under the act to provide for internal improvements, \$28,567, and then ordered to a third reading.

The same Committee then took up the bill "making appropriations for the support of the Navy of the United States, for the year 1825." This bill was amended, and ordered to a third reading. Adjourned.

Wednesday, February 2.

The following acts were read a third time, and passed:

An act making appropriations for the support of government for the year 1825;

An act making appropriations for the Military service of the United States for the year 1825, and

An act making appropriations for the support of the Navy of the United States for the year 1825.

On motion of Mr. Wright, of Ohio, the House resolved itself into a Committee of the Whole on the state of the Union, and took up the Report of the Select Committee appointed to prepare Rules to be observed by the House in choosing a President of the United States. A long debate ensued, till the Committee rose, and the House Adjourned.

Thursday, February 3.

Mr. Kent, from the Committee on the District of Columbia, reported, without amendment, a bill from the Senate, entitled "An act for the relief of the Columbian College, in the District of Columbia."

Mr. Kent, from the same Committee, reported a bill further to amend the Charter of Georgetown, in the District of Columbia; which was twice read, and committed.

The engrossed bill from the Senate, making compensation to persons appointed by the Electors to deliver the votes for President and Vice President, was read a third time, passed, and returned to the Senate.

On motion of Mr. Wright, the House went into Committee of the Whole on the state of the Union, and again took up the report of the Committee appointed to prepare Rules to be observed by the House in the election of a President of the United States. Before the question was taken, the Committee rose, and the House Adjourned.

Friday, February 4.

No business was transacted to-day, of general importance. Adjourned till to-morrow.

On Wednesday last, the bill for the relief of certain sufferers on the Niagara frontier whose property was destroyed during the late war, and appropriating \$250,000, was passed by the house of representatives, 123 to 69.

#### AN AFFAIR.

The following letter, containing strictures on the conduct of Mr. Clay, appeared in the Columbian Observer, printed in Philadelphia.

WASHINGTON, Jan. 25, 1825.

"Dear Sir—I take up my pen to inform you of one of the most disgraceful transactions that ever covered with infamy the Republican ranks.—Would you believe that men professing Democracy, could be found base enough to lay the axe at the very root of the tree of Liberty? Yet strange as it is, it is not less true. To give you a full history of this transaction would far exceed the limits of a letter. I shall, therefore, at once proceed to give you a brief account of such a bargain as can only be equalled by the Famous Burr Conspiracy of 1801. For some time past, the friends of Clay have hinted that they, like the Swiss, would fight for those who would pay best. Overtures were said to have been made by the friends of Adams to the friends of Clay, offering him the appointment of Secretary of State, for his aid to elect Adams. And the friends of Clay gave this information to the friends of Jackson, and hinted that if the friends of Jackson would offer the same price, they would close with them. But none of the friends of Jackson would descend to such mean barter and sale. It was not believed by any of the friends of Jackson, that this contract would be ratified by the members from the States, who had voted for Clay.

I was of opinion when I first heard of this transaction, that men professing any honorable principle could not, nor would not, be transferred like the planter does his negroes, or the farmer his team and horses. No alarm was excited—we believed the Republic was safe. The nation having delivered Jackson into the hands of Congress, backed by a large majority of their votes, there was on my mind no doubt that Congress would respond to the will of the nation, by electing the individual they had declared to be their choice. Contrary to this expectation, it is now ascertained to a certainty, that Henry Clay has transferred his interest to John Quincy Adams. As a consideration for this abandonment of duty to his constituents, it is said and believed, should this unholy coalition prevail, Clay is to be appointed, Secretary of State. I have no fears on my mind—I am clearly of opinion we shall defeat every combination. The force of public opinion must prevail, or there is an end of Liberty."

The above drew from Mr. Clay the following Card.—

A Card.—I have seen, without any other emotion than that of ineffable contempt, the abuse which has been poured out upon me by a scurrilous paper, issued in this city, and by other kindred prints and persons, in regard to the Presidential Election. The editor of one of these prints, ushered forth in Philadelphia, called the Columbian Observer, for which I do not subscribe, and which I have not ordered, has had the impudence to transmit me his vile paper of the 25th inst. In that number is inserted a letter, purporting to have been written from this city on the 25th inst. by a member of the House of Representatives, belonging to the Pennsylvania Delegation. I believe it to be a forgery; but, if it be genuine, I pronounce the member, whoever he may be, a base and infamous calumniator, a dastard and a liar; and if he dare unveil himself, and avow his name, I will hold him responsible, as I here admit myself to be, to all the laws which govern and regulate the conduct of men of honour.

H. CLAY.

To the above card, Mr. Kremer, a Representative in Congress from Pennsylvania, has replied in the following manner.—

#### "ANOTHER CARD."

"George Kremer, of the House of Representatives, tenders his respects to the Honourable 'H. Clay,' and informs him, that, by reference to the Editor of the Columbian Observer, he may ascertain the name of the writer of the letter of the 25th ult. which, it seems, has afforded so much concern to 'H. Clay.' In the mean time, George Kremer holds himself ready to prove, to the satisfaction of unprejudiced minds, enough to satisfy them of the accuracy of the statements which are contained in that letter, to the extent that they concern the course and conduct of 'H. Clay.'—Being a representative of the people, he will not fear to 'cry aloud and spare not,' when their rights and privileges are at stake."

What will follow, it is impossible to say.—Probably there will be fresh demands for a decoction of "white oak bark," "Lutestrung coals," "Cologne water," &c.—*Con. Journal.*

Death of Governor Eustis.—His Excellency WILLIAM EUSTIS, Governor and Commander in Chief of this Commonwealth, departed this life on Sunday morning last, at 7 o'clock, in the seventy-fifth year of his age. He has been in public life for half a century, commencing his career at Cambridge in 1775, as a surgeon in the American army. In this capacity he served during the whole war, and acquired an influence in the army beyond any man in the country similarly situated. In 1787, he was appointed surgeon general to Lincoln's forces, raised to suppress Shays' insurrection, and was surgeon, adviser and warrior during the campaign. Since the adoption of the Federal Constitution, he has been generally employed in public life. He has represented Boston in the Legislature of this Commonwealth for several years; then was sent to Congress from the district of Suffolk; has been Foreign Minister, Secretary at War, Representative of Norfolk, and has been twice elected to the office in which he died, Governor of the Commonwealth of Massachusetts.

His Excellency has been distinguished for frankness of disposition and decision of character. In the staff he discovered the spirit of a soldier, and never was satisfied with the duties of private life. His acts in his high office as Governor have been marked with no violence of character, but in all cases he has heard patiently and decided fearlessly. The duties of Chief Magistrate now devolve on his Honor the Lieut. Governor, Marcus Morton, a gentleman in the prime of life, a man enlightened, courteous, cautious, independent, and eminently acquainted with every form of office. The heroes of the revolution are falling around us, as the last leaves of the tree in the autumnal blast.—*Gazette.*

Union of the Atlantic and Pacific.—We are happy to hear that there is the fairest prospect of the execution of this most useful Canal. During the last summer the Mary Livingston sailed from this port with a company, who went in her for the purpose of examining the River St. Juan and the Lake Nicaragua, and also of taking the level and exploring the route between the two oceans. The Mexican government has given its sanction, and has warmly advocated the project—and we learn that the Mary Livingston has sailed from Alvarado for St. Juan, to commence the survey. The execution is committed to Mr. Edmund M. Blunt, of Mass. a gentleman of an enterprising and resolute character, and of scientific acquirements—and we may rationally hope, from the surveys which he has already made on our own coast, that this important one will not suffer in his hands.—*N. Y. Paper.*

New era in Grist Mills.—Among the many useful inventions and improvements of this enlightened age, "Bicknell's Improved Grist-mill," for cheapness simplicity of construction, and utility in application, is probably one of the most worthy of public attention.

Considering the difficulty and expense of obtaining meal from our common mills during a large part of the year, especially in towns remote from large streams or good water privileges, it is surprising that no successful attempt has ever been made before to improve the art of making meal and flour. It is said to be a fact, that among the numerous models in the Patent office of the United States, there was not one to improve the grist mill, previous to Mr. Bicknell's. His improvement is simply a cylinder of stone, turning over what may be called a bed stone, properly adapted to the cylinder. The principle may be applied to any diameter, or length, according to the power employed to carry the machine.

This mill possesses very peculiar advantages. It may be built for ten or fifty dollars, according to its size or workmanship. It is especially adapted to making flour—but grinds corn well. It can be carried, or made to grind to good effect, by hand, or horses or a small water power. The writer is aware that credulity itself will be slow to believe that a mill can be built for fifty, or a hundred dollars, to answer a good purpose for making meal by hand, or a single horse power. But this any one may see for himself, and be convinced that such a mill will make meal nearly as fast by the hand of a single man, as common grist mills make it.

Every gentleman, who has a taste for improvement in the arts may be assured of gratification by calling at the store of Mr. Moody Stockman, in Hampton, where he may see the mill in operation. It is understood that Mr. Stockman has made some improvement in the original plan, and has purchased the patent right for the state of New Hampshire.

Portsmouth Journal.

Another naval victory of the Greeks.—The London papers state that a naval battle was fought on the 11th, 12th, and 13th of November, between the Greeks and Egyptians, in which the latter were defeated, and a part of them took shelter in Candia. In the action of the 13th, the Greeks obtained a complete victory, and took more than 20 transports, with troops, arms, and many persons of distinction.

#### CASE OF SEDUCTION.

One of the most interesting and flagitious cases of seduction, that ever came before an American court, commenced in the Circuit, before his Hon. Judge Edwards, on Wednesday the 5th inst. It was an action brought by Sarah Mauran, against Capt. W. Dawes, a merchant in this city, for seducing the plaintiff's daughter. Counsel for the plaintiff, Messrs. W. Sampson, H. Maxwell, and W. M.

Price. For the defendant, Messrs. P. A. Jay, J. Anthon, and James Smith.

From the statement of Mr. Sampson, in opening the case to the jury, it appeared that Mr. Dawes was intimate with the family, for many years previous to 1823, in the month of May of which year, he accomplished his vile purpose, upon Jane Mauran, the daughter of the plaintiff. During the life of the elder Mr. Mauran, the father of the unfortunate young lady in question and the husband of the plaintiff, he had professed the greatest friendship, and after his death continued the same intimacy with the family down to several months subsequent to the vile deed, when the mother becoming acquainted with it he was forbid the house. Mr. Dawes was a man of property, [it appeared in evidence that his real estate amounted to at least \$25,000] and possessed a fair name and respectable character in the world. In the early part of his life he had been a sea captain, but subsequently had followed the business of a wine merchant. Mr. Anthon opened the defence, and after endeavouring to prove that the property of the defendant had been over estimated, and was encumbered, several witnesses were introduced for the purpose of destroying the character, not only of Jane Mauran, but also that of her mother and sister. The attempt was a desperate one, and evinced more depravity of heart, than we ever recollect to have witnessed. But from the foul character of several of the witnesses some of whom were the most loathsome and brazen-faced prostitutes, we are bound to presume,—nay, we are told—that the counsel for the defendant remonstrated against their being brought forward. But the defendant persisted, and Mr. Jay abandoned his defence in disgust. The profanity of the defendant's witnesses was not only shown, but a great number of witnesses of the first respectability, who had been acquainted with the Mauran family for thirty years, and some of whom knew the girls from their infancy, all testified to the unsullied reputation of the plaintiff and her family. The two daughters had been employed as teachers in a Female Seminary, and their associates have been among the most respectable families in the city.

Mr. Price and Mr. Maxwell followed Mr. Anthon, after which the Judge charged the jury in a very full and clear manner. The jury retired about an hour, and returned with a verdict for the plaintiff of NINE THOUSAND DOLLARS damages—which is the largest verdict that has ever been rendered in a similar case in America. And never did a verdict give more satisfaction to the community.

Perhaps there never was an object of seduction in a court of justice, who conducted herself with greater propriety, or evinced so much feeling and sensibility. The attempt further to blast her reputation, was like a dagger to her bosom, and, finally, her agonized feelings so far overcame her, that she swooned upon the floor.—*N. Y. Com. Adv.*

#### REPUBLICAN SIMPLICITY.

The following description of the impressions of an unprejudiced foreigner, on realizing the simplicity of the habits and the frankness of the demeanor of the chief magistrate of our Republic, is taken from a new work recently published in London, entitled "An excursion through the United States and Canada, during the years 1822—3, by an English gentleman."

"Shortly after my arrival at Washington, as I was one day coming with a friend from visiting the public offices, he pointed out to me a well dressed gentleman walking by himself. 'That,' said he, 'is the President of the United States.' When this great personage met us, my friend introduced me to him. I took off my hat as a mark of respect; upon which the President did the same; and shook me by the hand, saying he was glad to see me. I went soon afterwards to pay my respects to him at his house, in company with the same friends. We were shown into a handsome room, where the President had been writing. When he came in he shook us by the hand, requested us to sit down, and conversed upon a variety of topics. I may here observe that, whenever in America, you are introduced to any one, the custom is to shake hands. I like this custom, as it is much more friendly, and puts you more at your ease, than the cold formal bow, with which in England, and indeed the most of Europe, you are greeted at the performance of this ceremony. I was very much pleased with the unaffected urbanity and politeness of the President, so entirely different from what I should have met with on being introduced to a person of any thing like the same importance in Europe. When going to pay my respects to a duke of Tuscany, or even to a petty German prince, whose whole territory was not larger than a county in one of the United States, I have to dress in a court uniform, and to pass by a whole file of soldiers, and then by half a dozen pages, officers, and chamberlains, with gold keys at their pockets, &c. But the President of the United States received me in my ordinary morning dress; and though he is commander in chief of the army and navy, has no need of sentinels at his door, being sufficiently protected by the love of his fellow-citizens.

I can safely say, that the manly simplicity of the President impressed me with much more respect than the absurd mummery of European potentates. Yet, surely, if pride can be tolerated in any man, it must be in him who (like President Monroe) has been placed at the head of the government of his native country, by the unanimous suffrage of eight millions of his fellow citizens. How much more has he to be proud of than the petty distinction of birth or fortune; and what an immeasurable distance between him and a German prince; yet to judge by their manners and bearing, you would fancy the Prince was the greatest man on earth, and the President merely a private individual; whereas, the one is a most unimportant personage, except in his own opinion, and the other is really a great man."

#### AS IT SHOULD BE.

Amherst College.—The Bill to incorporate the Collegiate Institution at Amherst, passed the Senate of Massachusetts on Friday last. It provides that the corporation shall have the customary powers—the annual income not to exceed \$30,000—the will of the donors to be faithfully conformed to—no particular religious opinion to be required as a test of office, and no student to be denied any privilege on account of the religious opinion he may entertain. Williams College may be united, if within seven years its Trustees signify a desire of union, on terms to be agreed on by commissioners from both Boards. The Legislature may appoint visitors; and the charter is not to be considered a pledge that money shall hereafter be granted.—*Conn. Journal.*

Effects of the late Gale.—Our paper to day exhibits numerous evidences of the rigor of the gale on the 22d and 23d inst. the most remarkable of which is the breaking of the Cape Hatteras Lightship from her moorings, on the latter day.—she was moored with two chain cables, each 78 fathoms long from the bows to a ring whence they diverged to nearly opposite points, each to the distance of 60 fathoms, with an anchor to each of 3000 lbs. weight. One of these cables broke, and the ship dragged the remaining anchor, until it was found necessary to slip the cable. The ship had made what sail she could for the Cape of Virginia, but the wind had been contrary. It is supposed she might have been 25 miles to the southward of Cape Henry on Saturday morning. Two pilot boats have gone out in search of her.—The great utility of this vessel in the navigation of our Southern Coast, has been so thoroughly tested, that it is to be hoped the Government will not be discouraged by this accident, from replacing her at her station, with more efficient mooring tackle.—*Norfolk Herald.*

#### RUSSIA.

Overflowing of the Neva.—The city and environs of St. Petersburg were thrown into unspeakable consternation on the 19th of Nov. by a violent gale from the South-west. The water rose to the second story of the Emperor's palace on the quay of the Neva. Commerce has suffered to the amount of 150 millions; vast quantities of goods being destroyed in the magazines. Sugars rose nearly 40 per cent. The regiment of carabineers was entirely lost, men and horses; and the cemeteries of the city being broken open by the water, the coffins floated about the streets. 7000 persons were found drowned in the houses, and 3000 more are missing.

The inundation was greater than in 1797, when 3000 persons, and much cattle, perished at St. Petersburg. At that period the Neva rose only 14 feet above its level. It now rose 16 1-2 feet.

The official account from the Government states the loss of lives to be rising 5000. The fury of the storm and of the flood threw cannon, weighing 170 pounds, into the sea.

Accounts from St. Petersburg state that large subscriptions continue to be received for the sufferers by the inundation. The Emperor has already given a million of rubles; the Empress Maria, 50,000; the Commercial fund of the Colonies, one million; Count Scheremeteff, 50,000; M. Mecheleff, 30,000. The Prince of Orange has given 20,000 rubles; the young Count Scheremeteff 50,000; a great many officers of the Guards, 5, 8, or 10, 000; the clergy too have subscribed very largely.

St. Petersburg, Nov. 27, 1824.

Further particulars of the dreadful inundation in Russia.—Of all the establishments, in which a great number of workmen were employed, it seems that the imperial Foundry, on the road to Peterhof, suffered the most, and a great many persons perished. It is impossible to paint the grief that overpowered his Majesty when he visited the spot. Entire villages are swept away: the Sailors Island, Huntnewskoi Island, Emilianowka, Olawa, Lischna, and Catharinenhof, and the foundry and iron factory at Klaskie, are entirely devastated. The Gallery harbor in Wassili Ostrow, is so ruined that it cannot be seen whether houses or streets ever stood there. The imperial islands of Yelagin and Kammenoi-Ostrow have suffered very much; most of the country houses are in danger of falling. All the wooden bridges are broken down: Gesti-noi-door was something more than an arched under water; and consequently all the splendid shops in the Newski perspective. The loss in bank notes is immense. The schools and theatres are closed. In the churches relations seek each other, but often alas, in vain. Four hundred soldiers are employed in burying the dead. Many merchants and public officers have lost all their books, several persons were drowned in the prisons. Five hundred oxen were drowned in the slaughter houses. The losses are stated to be much greater than was first supposed. Only a small part of Cronstadt is reported to be standing. The whole loss for St. Petersburg is estimated at 80,000,000 of silver rubles, without reckoning the damage done to the buildings.

The Russian Finance Minister has published an official statement, tending to tranquilize the mercantile world in general on the results of the inundation. The injury to goods in the private warehouses of merchants and others has certainly been considerable, but yet, much less than report has stated.

Sweden.—It is stated that the Holy Alliance have peremptorily demanded of the cabinet of

Stockholm, certain changes in the Constitution of that country which shall render it conformable to the principles of Monarchy.

#### FOREIGN ITEMS.

It is mentioned in the London papers that the subscriptions in St. Petersburg, Russia, for the relief of the sufferers by the late inundations amounted to eleven millions of rubles.—It is calculated that it will require five years labour to replace the huge masses of stone which were forced from their places on the Breakwater, at Plymouth, Eng. by the late hurricane.—A treaty is said to have been made between France and Spain, which is at present kept secret.—Twenty slave ships, under French colours, had made their appearance at Bonny, in Africa, in the course of last summer.—Ferdinand is said to have refused his assent to the re-establishment of the Inquisition. Accounts from Lisbon mention that the efforts of the British Minister to induce the Portuguese court to recognize the independence of Brazil, have been thwarted by the intrigues of the Spanish and Russian Ministers. The former minister is supposed to be governed by France, and that the policy of the latter exhibits the jealousy which Russia entertains of the commerce and influence of England.—*N. Y. Dai. Adv.*

Egypt.—The Pacha of Egypt has established a colony of 500 Syrians to raise silk worms. Silk and Flax are now articles of exportation, and it is proposed to cultivate the Sugar Cane and Indigo Plant. It is very evident Egypt cannot long remain dependant on Turkey, but will constitute a separate nation. A brig from Boston is now on a voyage to Egypt.

The Merchants and Dealers of this City have entered into an agreement, that after the 1st day of March next they will adopt the mode of estimating the weight of Goods by the decimal cwt, of 100lbs. and ton of 2000lbs. instead of the cwt. of 112lbs. and ton of 2240, as heretofore practised.—*Mirror.*

The Great Turnpike from Harrisburgh to Pittsburgh is now completed. A bridge is completed over a branch of the Susquehanna, at the island, and the ferry is good across the river itself. The road is made on the most improved plan; there is not a mountain on the route, and the hills are few and moderate. The road is said to be two miles shorter than the southern, the distance being only 200 miles from Harrisburgh to Pittsburgh, and thence to Philadelphia by Lancaster, 97 miles.—*N. Y. D. A.*

#### MARRIED.

At Wethersfield, on the 10th inst. Mr. Josiah Robbins, to Miss Harriet Crane.

#### DIED.

In this city, on the evening of the 10th inst. Mary L. Brown, wife of Deacon Jeremiah Brown.

The deceased gave early evidence of her love to the Saviour, and at the age of 15 was baptized on a profession of her faith in the Redeemer, and united with the Baptist church of Christ in this city; in which relation she continued to adorn the doctrine of God her Saviour to the period of her death.

Her illness, long protracted, presented an opportunity of exemplifying the power of that holy faith and divine love, which supports the christian amidst the severest conflicts. Sustained by the gracious hand of him in whom she had believed, she was enabled with calmness and serenity of soul to bid adieu to her afflicted companion, weeping children, and mourning friends; nor even death, could make her soul afraid, for God was with her there.

Blessed are the dead who die in the Lord, yea, saith the spirit, they rest from their labours, and their works do follow them."

Also, in this city, Mr. Willard Wolcott, aged 23.

#### NOTICE.

The Court of Probate for the District of Waterbury, hath allowed six months from the date hereof, for the creditors to the estate of Edmund Todd, late of Plymouth, in said District deceased, to exhibit their claims for settlement. Those who neglect to present their accounts properly attested within said time, will be debarred a recovery. All persons indebted to said Estate are requested to make immediate payment to

URI ALLEN, } Administrators.  
CHANDLER NORTON, }  
Plymouth, Jan. 31, 1825.

#### REMARKS ON Washington College.

THIS day published, Remarks on Washington College, and on the "Considerations" suggested by its establishment.  
"Thus has most tragically corrupted the youth of the realm in erecting a Grammar School." Jack Cade.  
H. HUNTINGTON, Jr.

#### ÆTNA

#### INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.  
ISAAC PERKINS, Secretary.

#### STONE-CUTTING.

The subscriber continues to carry on the STONE CUTTING business, at his old stand, corner of State and Water Streets, where all orders for work in his line will be attended to with promptitude, and executed with neatness and despatch.

Wanted an Apprentice at the above business. None need apply but such as can bring good recommendations.

WATERMAN ROBERTS.  
Hartford, Jan. 1, 1825.

#### WANTED,

Two apprentices at the Shoemaking business, By SELDEN MINER.  
Wethersfield, Jan 25.

#### CHECKS On the U. S. B. B.

For sale at this office.



FROM JONES' CHURCH HISTORY, p. 336.

*Additional Testimonies in favour of the Principles and Practices of the Waldenses, collected from the writings of both friends and foes, with miscellaneous Remarks in illustration of their Character and History.*

Having, in the two preceding sections, endeavoured to lay before the reader a fair and impartial representation of the doctrinal sentiments, and social religious practices of the Waldenses, and especially as these stood in opposition to the whole prevailing system of popery, I shall, before proceeding to a detail of their general history, adduce a few additional particulars of a more miscellaneous nature than hath been hitherto submitted to his consideration.

The enemies of the Waldenses, while they stigmatize them as heretics, and think no cruelties too horrid to be inflicted upon them, on account of their opposition to the whole system of the papal hierarchy, are, nevertheless, constrained by the force of truth, to bear the most honourable testimony to the integrity, uprightness, and exemplary deportment, which so conspicuously characterized this denomination of Christians. In proof of this, let us attend to the testimony of their adversaries.

An ancient inquisitor, to whose writings against the Waldenses, I had occasion to refer in a former section, thus describes them. "These heretics are known by their manners and conversation, for they are orderly and modest in their behaviour and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery of attire, nor are they remarkable for being mean or ragged. They avoid commerce, that they may be free from deceit and falsehood. They get their livelihood by manual industry, as day labourers or mechanics, and their teachers are weavers or tailors. They are not anxious to amass riches, but content themselves with the necessities of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work; they either learn or teach. In like manner also, their women are very modest, avoiding backbiting, foolish jesting, and levity of speech, especially abstaining from lies or swearing, not so much as making use of the common asseverations, 'in truth,' 'for certain,' or the like, because they regard these as oaths—contenting themselves with simply answering 'yes' or 'no.'"

Claudius Seisselius, archbishop of Turin, from whose Treatise against the Waldenses I have quoted largely in a former section, is pleased to say, that "their heresy excepted, they generally live a purer life than other Christians. They never swear but by compulsion, and rarely take the name of God in vain. They fulfil their promises with punctuality; and, living for the most part in poverty, they profess to preserve the apostolic life and doctrine. They also profess it to be their desire to overcome only by the simplicity of faith, by purity of conscience, and integrity of life; not by philosophical niceties and theological subtleties." And he very candidly admits that—"In their lives and morals they are perfect, irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commands of God."

Lielstenius, a Dominican, speaking of the Waldenses of Bohemia, says, "I say that in morals and life they are good; true in words, unanimous in brotherly love; but their faith is incorrigible and vile, as I have shewn in my Treatise."

Samuel de Cassini, a Franciscan friar, speaking of them in his "Victoria Trionfale," explicitly owns in what respect their faith was incorrigible and vile, when he says, "That all the errors of these Waldenses consisted in this, that they denied the church of Rome to be the holy mother church, and would not obey her traditions."

Jacobus de Riberia, who published a work entitled, "Collections of the city of Toulouse," and who, in his time assisted in persecuting the Waldenses, nevertheless acknowledges, that for a long time they had obtained the highest esteem in Norbonne, as well as in the diocese of Alby, Rhodes, Cahors, and Agen; and that those who would be styled priests and bishops [in the catholic church] were then but little accounted of, which he resolves into their ignorance and unworthy conduct, by reason of which, says he, it was an easy matter for the Waldenses to obtain the preference among the people for the excellency of their doctrine. He acknowledges that they were so well instructed in the Holy Scriptures, that he had seen peasants who could recite the book of Job *perbatim*, and several others who could perfectly repeat all the New Testament.

Cardinal Baronius, in his Ecclesiastical Annals, tom. xiii. styles the Waldenses of Toulouse "good men," and acknowledges that they were "peaceable persons," though he elsewhere falsely lays to their account many heinous accusations.

In the time of a great persecution of the Waldenses of Merindol and Provence, a certain Monk was deputed by the bishop of Cavillon, to hold a conference

with them, that they might be convinced of their errors, and the effusion of blood prevented. But the monk returned in confusion, owning that in his whole life he had never known so much of the Scriptures, as he had learned during those few days that he had been conversing with the heretics. The bishop, however, sent among them a number of doctors, young men, who had lately come from the Sarbonne, which, at that time, was the very centre of Theological subtlety at Paris. One of these publicly owned, that he had understood more of the doctrine of salvation from the answers of little children in their catechisms, than by all the disputations which he had ever before heard.

FRANCIS I. king of France, being informed that the parliament of Provence brought very heavy charges against the Waldenses, whom they were then severely persecuting at Merindol, Cabriers, and other neighbouring places, was desirous of ascertaining the truth of those accusations. With a view to this, he commanded one of his nobles, the Lord of Langeai, who was at that time his lieutenant in Piedmont, to investigate this matter, and report to him the true state of things. His lordship consequently sent into Provence two clergymen, giving them a strict charge to inquire into the lives and religious principles of the Waldenses, and of the proceedings of the parliament against them. On their return, they reported that "they were a laborious race of people, who, about two hundred years ago, had emigrated from Piedmont, to dwell in Provence—that betaking themselves to husbandry and feeding of cattle, they had restored many villages destroyed by the wars, and rendered other desert and uncultivated places extremely fertile by their industry. That by the information given them in the said country of Provence, they found they were a very peaceable people, beloved by their neighbours—men of good behaviour, godly conversation, faithful to their promises, and punctual in paying their debts. That they were a charitable people, not permitting any among them to fall into want. That they were, moreover, liberal to strangers and the travelling poor, as far as their ability extended. And that the inhabitants of Provence affirmed, they were a people who could not endure to blaspheme, or name the devil, or swear at all, unless in making some solemn contracts, or in judgment. Finally, that they were well known by this, that if they happened to be cast into company, where the conversation was lascivious or blasphemous, to the dishonour of God, they instantly withdrew."

#### THE LAST HERRING.

"Hoot away despair!  
Never yield to sorrow—  
The blackest sky may wear  
A sunny face to-morrow."

It was Saturday night, and the widow of the Pine Cottage sat by her blazing fagots with her five tattered children at her side, endeavouring by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year, her own feeble hands had provided for her helpless family, for she had no supporter; she thought no friend in all the wide unfriendly world around. But that mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, midwinter, and the snow lay heavy and deep through all the surrounding forest, while storms still seemed gathering in the heavens, and the driving winds roared amidst the bending pines, and rocked her puny mansion.

The last herring smoked upon the coals before her; it was the only article of food she possessed; and no wonder if her forlorn desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart-swellings of despair to rise, even though she knew that her whose promise is to the widow, and to the orphan, cannot forget his word. Providence had, many years before, taken from her, her eldest son, who went from his forest-home to try his fortune on the seas, since which she had heard no note or tidings of him; and in later times had, by the hand of death, deprived her of the companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this hour she had been upborne; she had not only been able to provide for her little flock, but had never lost one opportunity of ministering to the wants of the miserable and destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains. The individual who has but his own wants to supply, may suffer with fortitude the winter of want; his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery. But the industrious mother of helpless and depending children—far from the reach of human charity, has none of these to console her. And such an one was the widow of Pine Cot-

tage; but as she bent over the fire and took up her last scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

Judge not the Lord by feeble sense,  
But trust him for his grace,  
Behind a frowning Providence  
He hides a smiling face.

The smoked herring was scarcely laid upon the table, when a gentle rap at the door, and loud barking of the dog, attracted the attention of the family. The children flew to open it, and a weary traveller, in tattered garments, and apparently indifferent health, entered and begged a lodging, and a mouthful of food; "for," said he, "it is now 24 hours since I tasted bread." The widow's heart bled anew, as under a fresh complication of distresses; for her sympathies lingered not round her fireside. She hesitated not even now: rest, and a share of all she had, she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven in astonishment—"and is this all your store?" said he—"and a share of this do you suffer to one you know not?—then never saw I charity before! but, Madam," said he, continuing, "do you not wrong your children by giving part of their last mouthful to a stranger?" "Ah!" said the poor widow, and the tear drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless heaven has taken him away, and I only act towards you as I would that others should act towards him—God, who sent manna from heaven, can provide for us as he did for Israel—and how should I, this night of fend him, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this—were I to turn you unrelieved away."

The widow ended, and the stranger, springing from his seat, clasped her in his arms—"God has indeed provided just such a home for your wandering son—and has given wealth to reward the goodness of his benefactress—my mother! oh my mother!"

It was her long lost son; returned to her bosom, from the Indies, abounding in riches. He had chosen that disguise, that he might the more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one, comfortable, and indeed, beautiful, in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employments of virtue; and at this day the passer-by is often pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

#### GOSPEL MINISTRY.

A writer in the Philadelphia Recorder makes the following remarks on the "plain and simple preaching of the Gospel."

It was an expression of the great and good Whitfield, that ours was a "poor trade, but a glorious calling." And surely it is a high and glorious calling to be workers together with Christ, in an undertaking in which all heaven is engaged. Yet notwithstanding the dignity of the office, and its importance to the eternal interests of mankind, we are but "earthen vessels"—it is nothing therefore but the power and spirit of God, that can make our labors prosper. Oh how earnest and importunate then should we be at the throne of grace. And what encouragement have we to draw us there. When the communication with heaven has been kept up by prayer, I believe that it will be invariably found true, that we have been most encouraged and our labors proved most effectual. If a laborious preparation in the study be necessary, a laborious preparation in the closet is no less so, to render our work prosperous. For after all our logical and theological learning has been tried in vain, the invisible power of the Spirit of God effects the object by means the most simple. The plain and simple preaching of Jesus, and him crucified, will accomplish more than all the learned treatises upon Theology, which the world ever produced; and I verily believe, that it will be found in the great day of accounts, that the faithful and simple preaching of the gospel, has converted ten thousand times more souls, than all the polemical writers that ever lived.

Condition of the Jews in Germany.—The German confederation have recently adopted measures for the melioration of the condition of the Jews. Some idea may be formed of the importance of this system to that long oppressed people, by a perusal of the following document, just received from Frankfort. It contains the principles on which the Jews in that city are henceforth to be governed, and allows them many and great privileges they did not before enjoy. It is an abstract of the great system of the Confederation, and is said to have been obtained through the influence of the well known banker Rothschild, who is a Jew, and an inhabitant of Frankfort.—N. Y. D. Advertiser.

Translated for the N. Y. Daily Advertiser.

We, the Burgomaster and Council of the Free City of Frankfort on the Maine, hereby prescribe and ordain the civil rights of the Israelites, according to the resolution made by the Legislature on the 1st of September of the present year.

Article 1. All Jewish families now living in this city, are received as free citizens of the Free City of Frankfort, but still are excluded from the mediate and immediate administration of the republic. They shall enjoy the free exercise of their worship and their own congregational government, and are subject to the same regulations as other citizens with regard to trade, taxes, &c. and all former acts on these subjects are repealed and annulled.

2. Every person legally descended from an Israelitish citizen, and every Israelite admitted as a citizen, shall be allowed to trade, and to carry on every kind of business permitted to other citizens, but under restrictions hereinafter described.

3. Not more than fifteen Jewish marriages shall be permitted in any year, unless a smaller number took place in the preceding; but two additional marriages will be allowed if one of the parties in each be not of Jewish descent.

4. No Jew shall be allowed to marry unless he pays taxes, and can prove that he is able to support a family.

5. In addition to the obligations imposed on other citizens who engage in any business, the following are required of Jews.

6. Every Jew wishing to become a tradesman must offer satisfactory proof, as Christians are required to do, that he has been an apprentice three years from his fifteenth year, and acquired a knowledge of his business; and, besides this, must prove that he has been four years in a counting house in this city, or two years in a foreign one, either Jewish or Christian.

7. Jews as well as Christians are allowed to carry on manufactures of all kinds of merchandize, provided they shall not injure the mechanics of Frankfort.—Their journeymen shall not be received elsewhere, and after ten years they shall be obliged to take only Christian journeymen in particular cases, except when permitted by the Senate.

8. Jews as well as Christians, shall be permitted to trade in every species of merchandize, with the exception of firewood, fruits, provisions and flour, by which however the retail of flour is not included.

9. The number of Hebrew merchants and mechanics shall be increased in such a degree as may be reasonably demanded to furnish them with business; but afterwards shall be increased only in proportion to their population.

10. Jewish children shall be subjected to the following regulations in learning and carrying on mechanical trades:

1st. To become apprentices they must be children of citizens, and more than 14 years old. 2d. If they have not worked on Saturdays, they must serve as apprentices one year longer than Christians. 3. The same distinction is to be made in the years after the apprenticeship and the time of beginning to work for themselves.

4. If parents cannot find places for their children in Frankfort, they may place them under masters elsewhere, either Hebrew or Christian, for the same length of time, and enjoy the same advantages.

11. Jewish mechanics shall have the same privileges as others, but shall forfeit their licences as master workmen if they enter into partnership with Christians, or trade in materials not manufactured by them. Neither shall they be allowed after six years to have Christian workmen.

12. The Jews will not be allowed more master workmen in any trade than their due proportion compared with Christians.

13 and 14 are unimportant.

15. Jews will be permitted to own houses and land, to rent stores and keep shops, only under the following restrictions. No one shall own or buy more than one house and one garden. A Jew may hire lodgings in any part of the city, but not more than is necessary for his family.

16. The superintendents of the Jewish community, shall take care of their poor and sick, under the particular inspection of the government, as well as pay the taxes of the community. Christian attendants in Hebrew hospitals shall be paid in ready money.

The German Confederation may hereafter publish further regulations on this subject; but they will not contradict the same spirit of melioration.

Resolved in our Great Assembly of the Senate, Sept. 1, 1824.

#### EXPLANATION OF THE APOCALYPSE.

An article, some weeks since, signed by Alexander Smythe of Virginia, went the rounds of the papers, in which he stated "pon honour," that he had discovered the true meaning of the Apocalypse, and his expose has since appeared in pamphlet form.

We give the following notice and extract as a specimen of the impious and blasphemous production. If Mr. Smythe

is not crazy, he is at least a miserable object of pity.

The General endeavours to show, by a reference to the early Christian writers, that the Apocalypse was not written until near the close of the second century, and that consequently the Apostle John could not have been its author. Instead of considering it as a prophetic description of events that were to take place, he regards the historical part of it as a figurative account of some of the leading events that took place in the Roman Empire, and particularly in Byzantium, during the age preceding that in which it was written.

"The contents of the historical part of the Apocalypse (says the General) may be stated thus:

Chap. 6. The reign of Commodus, and his death.

Chap. 8. Heresies in the time of Commodus.

Chap. 9. The same subject continued.

Chap. 11. The fall of Pertinax and Didius.

Chap. 12. Septimus Severus, his wife, and eldest son.

Chap. 13. Albinus, his statues, medals, and coins.

Chap. 14. Caracalla, the army of Severus, and the punishment of the Pretorian guards.

Chap. 16. Civil war between Severus and Niger.

Chap. 17. The city of Byzantium, and the Emperor Niger.

Chap. 18. Byzantium, taken and destroyed.

Chap. 19. Caracalla, and the defeat of Albinus at Lyons.

Such are the events (says he) for which the Christians of that age sung Hallelujah!—And Caracalla, who attempted to murder his father; who murdered his brother in the arms of his mother; who put to death twenty thousand persons for being his brother's friends; who massacred the people of Alexandria during a festival; and whose cruelty no rank, sex, or age escaped—he is the LAMB of the Apocalypse."

The whole book he denounces "as a pious forgery," and calls upon the clergy to "expunge from the canon of faith a forged book, written in the spirit of insatiable revenge."—He is of opinion that it was written by Irenæus, bishop of Lyons, in Gaul.—Conn. Journal.

#### ROBERT BURNS AND THE BIBLE.

It is said of the Scottish poet, Robert Burns, whose writings are so highly celebrated by the gay and fashionable of the world, that his best and most brilliant productions were written when he was under the influence of ardent spirits. So great a difference was manifest between the writings of his sober, and those of his drunken hours, that one writer has compared his mind to the beautiful fresco of Italy, which could not be moulded into its divine form, until his clay was moistened. Shocking comparison! And yet he is extolled; and thousands of minds are delighted with his songs, originated in a brain heated with brandy; and thousands of golden hours are misspent in reading and singing those vain ballads, which can only inflame the passions, and lead the mind farther from God, from holiness, and heaven. Not so the blessed Bible, the book of books; and the only one which sheds the light of salvation upon a world of sinners, immersed in moral darkness impervious to all other rays of light but those emanating from the Sun of righteousness. When the mind is enraptured and exalted by the incomparable sublimity of the Holy Scriptures, the reader has the assurance that his delight originates from a pure fountain of divine truth, even the language of holy men of God, "who wrote as they were moved by the Holy Ghost." To this volume we may always resort with safety and assurance, either in the pursuit of mental refinement and gratification, or as a guide to the knowledge of ourselves, of human nature, or of God; and the means of obtaining his favour.

In the light of the above contrast, the admirers of Burns, and all similar writers, are exhorted to abandon his poetical fascinations for the more solid productions of sober men; and to hold the Scriptures in supreme estimation, as their only safeguard in a world of passions and vice.—"Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." Psalm xvii. 4.

W.

When I was rich, says one, I possessed God in all; and now I am poor, I possess all in God.

God hears the heart, though without words; but he never hears words, without the heart.

A French writer recommends the use of potatoes, three-fourths boiled, as a substitute for soap. It is said they cleanse the hands as thoroughly and easily as common soap; prevent the chaps in the winter season, and keep the skin soft and healthy.